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But there are also special paths for pain that give ideas of injurious effects that the body as a whole can control. Natural selection has evolved ideas and memory in those lines only where such psychic activities are useful. For the body in general it has been found sufficient to retain the common sensation of protoplasm.

*Change of Life.* TILT.

Tilt advocates the view that the visceral ganglia are the seat of the emotions and brings much matter of observation of disturbance of these ganglia by the involution of the ovaries. The effects of "gangliopathy" are such as to profoundly disturb the body and cause even insanity. A blow at the pit of the stomach may kill as quickly as a puncture of the *nœud vital*. Note the disturbance of sea-sickness, the vomiting of pregnancy, nightmare and of *globus hystericus*, which latter begins by a sensation rising from the pit of the stomach. This may be caused by continued pressure on the ovaries, and end in convulsions. Hysteria is the "keystone of mental pathology," and if he were lecturing on insanity he would begin with an accurate study of a complete case of hysteria and show the regular steps by which it may culminate in mania and other forms of insanity. "The epileptic aura radiates from the ovaries. Between haziness of intellect and idiocy there are all gradations, between a girl's temper and mania there is no break, and fidgets may pass through hysteria into convulsions. We must go back to Hippocrates who thought the abdominal viscera caused insanity. There is no passion without ganglionic or visceral sensation." These are pregnant words but in extending the realm of the soul from the central nervous system to all nerves, why draw the line here? Nerve cells are part of the same protoplasm, have a common germinal ancestor with all other cells. The fundamental properties of cells are alike. If a cartilage cell does not play so important a part in the psychic activities of the body as a ganglion cell, neither is it situated favorably for such a purpose,—it is not connected by a nerve to an end-organ. Even in the nervous system itself it becomes necessary to distinguish parts that act outside of consciousness. The intellect is indeed produced through the experiences of a special portion of the central nervous system, but this is only one organ of the soul. The greatest philosophers have seen the necessity for extending the realm of the soul. Leibnitz for instance considers every atom to be souled. What idea is denoted by this term soul? The word stands for a philosophic necessity rather than for a definite idea. The problems of science are always pushed back to a threshold where something different from matter must be postulated, something that does not suffer from the limitations of three dimensional space, the law of the conservation of energy and other ideas inseparable from the sensible universe. With reference to such a realm thought must work without images, as for example is the case in the consideration of *non-Euclidian geometry* (geometry of more than three dimensions). From such a standpoint it becomes rational to say that all the hereditary characters are conserved in the egg, though only a few are actually manifested in its structure at any one period of development, and again, that each gemmule contains all the characters of the complete being of which it is a part, often only a transitory part.

*The Soul, or Rational Psychology.* SWEDENBORG, pp. 388. New York, 1887. Translated by Frank Sewall from Dr. Tafel's Latin edition, Tübingen, 1849, from posthumous MS. Upsala, 1742. (Part VII of "The Animal Kingdom.")

The preceding leads us logically to consider the last work on this list for review, which though only relatively modern, is chosen for its rep-